natural process, not the knowledge of God from powers
inherent in the constitution cf man as man —that, to pufc
the antithesis pointedly—inspiration and its result, revelation,
was the work of God and not the work. of nature. On the
other hand, the knowledge of God and things divine that
man cculd acquire by using his natural powers—powers
that form part of his constitution—was considered as some-
thing purely human and as having nothing divine in it or
as divine only in an indirect sense as having God for its
approximate cause. The wonders of these historical forms
fade away with the lapse of ages, becoming mere and more
incredible. True religion is not of this category. It is a
mo»-al truth resting on moral proof and cannot fade or waste
away. Nor is it a me^-e chance, an appearance or an illusion.
It is there as the flowers are there which grow on the soil;
it is there as the stars are in the heavens, shining in their
perennial brightness ; it is there by the ordination of that
Omripotent Being from whom all things, material and
moral, emanate. It blossoms in the heart as surely as those
flowers on the soil. It ripens in the character as surely

as do the fruits of harvest in the fields. It belongs to nature ; it belongs to humanity.

Wherever man cherishing his purest thoughts and highest faculties finds his spirit in communion with the great Universal Spirit, there is revelation. It is not here or there exclusively. It is with the poet of a country steeped in invincible ignorance and brutal practices ; it is with sages arising in barbarous times, their light shining amidst the thick night of ignorance ; and it is with those who, enjoying higher degrees of knowledge, surrounded by an atmosphere of intelligence, find their own minds enabled thereby to look yet, higher, even to the great Source of Light. Wherever moral and spiritual truth suggests itself to the mind, grows in that mind, passes from it to other minds—there is revelation; by whatever name it may be -called, -un-der